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specified, is definite in the writer's mind, and which, owing to the context, or to a general knowledge of existing usages and circumstances, is also rendered definite by the use of the article to the mind of the reader." This use of the article is not generic, but restrictive. To the writer it seems a more adequate explanation for both Gen. XIV., 13 and 1 Sam. XVII., 34.

It is but just to add that Ewald § 277a refers to these two passages in such a way that we are probably to regard his explanation as that of the generic article. Also Nordheimer, in a foot-note under the section quoted above on the generic article (720, II. 2a), gives the same explanation of 1 Sam. XVII., 34 that is found in Müller. This is, indeed, a peculiar use of the generic article, if there be such a use, and may perhaps throw a side-light on the הַעֲלָמָה of Isa. VII., 14. The use of the article to restrict or determine the noun as especially connected with the circumstances of the subject of discourse, particularly as *natural, usual, proper, necessary, expected*, and similar, is a use of the article which is only imperfectly recognized. The use is as much rhetorical as syntactical. The syntax of Green, and the yet more complete discussion in Nordheimer give a satisfactory statement of this use of the article. In Gesenius, Ewald and Müller this use is overlooked. Indeed it is a matter of serious regret (to teachers, at least) that a manual, otherwise so full and symmetrical as Müller's Hebrew Syntax, should be almost totally silent on the use of the article.

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Additional Aramaic Words in the New Testament.—In his *Grammatik des Biblisch-Aramäischen*, Professor Kautzsch gives an excellent list of Aramaic words and sentences found in the New Testament (see also HEBRAICA, pp. 103 sq.). But it seems that the learned author has overlooked a few words. We may be permitted to complement his list by the following:

SAPPHIRA.—Σαπφείρη (Acts v., 1) = שַׁפִּירָא *the beautiful*. The corresponding masculine name שַׁפִּיר was also in use. One שַׁפִּיר is mentioned in Talm. Mo'ed qaton, fol. 11, a.

BETHPHAGE.—Βηθφαγή (Matt. XXI., 17, and elsewhere) = בֵּית פִּגִּי *house of figs*. So Winer, Kitto, Delitzsch, and others. Bethphage, a place very near to Jerusalem, is also often mentioned in the Jewish literature of the first centuries of the common era. The name, however, is as often spelled בֵּית פִּאֲנִי as בֵּית פִּגִּי. See P'saḥim 63, b; Babha M'tzi'a 90, a; Sifré Num. sec. 191; Tošiphta P'saḥim chap. VIII., and many other passages. But why shall we translate *Bethphage* by *house of figs*? פִּגִּי means *unripe figs* or *unripe grapes*. If we adopt פִּאֲנִי as the correct spelling, we must give up that translation altogether, and another one must be looked for. Was perhaps Benjamin Muṣaphia on the right track when he (in his *Additamenta* to the 'Arukh s. v. בֵּית פִּאֲנִי) explained פִּאֲנִי to be derived from the Greek φαγεῖν to eat?

BETHANY.—Βηθανία (Matt. XXI., 17, and elsewhere). Was perhaps the Palestinian Aramaic original of this name = בֵּית עֲנִיָּא *house of poverty*? A place by that name, it is true, is nowhere mentioned in the literature of the Jews; but this may be accidental. And the rendering of the name in the Greek gospels makes it plausible that the original Aramaic name was that given above. It was a fanciful guess of Lightfoot to identify the Bethany of the New Testament with בֵּית הִינִי, a place mentioned several times in the Jewish literature of the first Christian

centuries, as, for instance, in P^sahim 53, a; Hullin 53, a; Babha Metzia 88, a (in which latter place the name is spelled **בית היני**), etc., and to translate that name by *house of dates*. Winer (in his *Bibl. Realwörterbuch* s. v.), Kitto (*Cyclop. of Bibl. Knowl.* s. v.), Neubauer (*La Géographie du Talmud* p. 150), and others, have adopted the guess of Lightfoot as correct. So also did Delitzsch; for, in his Hebrew translation of the New Testament, he constantly renders Bethany by **בית היני**. But one must hesitate to consider the talmudical Beth-hiné as equivalent to Bethany. In the first place, the exact location of Beth-hiné, though in close neighborhood to Jerusalem, is not so very certain. Secondly, **בית היני** would have been transliterated differently, and would not appear as "Bethania." As to the meaning of **בית היני** *house of dates*, it must be remarked that the talmudical **היני**, a shortened form of **אהיני**, means not *dates* in general, but only *unripe dates*.

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The Religion of the Kassites.—This chapter (III.), closely related to that on the Language of the Kassites, will discuss somewhat more fully than it does the first sixteen lines of Rassam's Kassite-Semitic glossary, which are as follows:

1.	wanting		
2. [[ilu]	[
3. ši-		ilu Šin.....	"Moon-god"
4. sa-	aḥ	ilu Šamaš.....	"Sun-god"
5. šú-ri-ia-	aš	ilu Šamaš.....	"Sun-god"
6. ub-ri-ia-	aš	ilu Râmân.....	"Air-god"
7. ḥu-ud-	ḥa	ilu Râmân.....	"Air-god"
8. ma-rad-	daš	ilu Adar.....	"God Adar"
9. gi-	dar	ilu Adar.....	"God Adar"
10. ga-	la	ilu Gu-la.....	"Goddess Gula"
11. ka-mul-	la	ilu Ê-a.....	"Water-god"
12. šú-ga-	ab	ilu Nêrgal.....	"Lion-god"
13. šú-ga-mu-	na	ilu Nêrgal ilu Nusku.....	} "Lion-god as god of the noon-day sun"
14.	dur	ilu Nêsgal.....	
15. šú-gur	ra	ilu ? ? ?.....	"God Merodach..."
16. mi-ri-zi-	ir	ilu Bêlet.....	"Goddess Beltis"

The glossary begins with the names of twelve Kassite divinities, of which the first two are yet wanting. That the national god of the Kassites stood in the first line is to be accepted as certain, and that this god probably bore the name Kaššû was already shown on page 29.¹ If these were the twelve highest divinities of the Kassites, the goddess Šûmalî'a, Šîmalî'a, the goddess of the snow-peaks, may have followed in the second line, as she is expressly mentioned as a chief divinity of the land Namar, and, further, also appears in very close connection with the great god of the Kassites, Šukamuna. Generally speaking, this Kassite divinity-list is not exhaustive. Šiḥu, as one of the names of Merodach, is wanting; also Har-daš and Bu-gaš, if these, as is most natural, represent names of gods; and, finally, Har-bê, the name of Bel, as well as Du-niâš, if the last is not only a sort of by-name of one of the twelve great gods.

The order of succession, Moon-god, Sun-god, Air-god (lines 3-7), is the usual one in the Assyrian texts. Vid. Tig. I., 5-10, etc.

¹ A god Kassu is attested by the name of a king of the Semitic-Kassite period mentioned on p. 15, Rem., viz. m ilu Kas-su-u-nadin-ahu. If Kassu was the national-god of the people of Kassu, we have a similar concurrence of the name of a people and god as in the case of Assur, Asur, and, perhaps, Susan, Susinak.